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the Alliance Witness

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MARCH 22, 1961

TRONG ROBERTS

"HOW SWEET THE LILY GROWS!"

MAR 22 1961

In this issue

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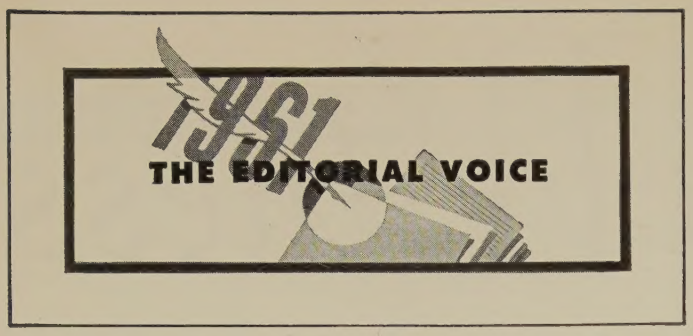

TRUE FAITH IS ACTIVE, NOT PASSIVE

A Christian is one who believes on Jesus Christ as Lord. With this statement every evangelical agrees. Indeed there would appear to be nothing else to do since the New Testament is crystal clear about the matter.

This first acknowledgment of Christ as Lord and Saviour is usually followed by baptism and membership in a Protestant church, the one because it is commanded in the Scriptures and the other because it satisfies a craving for fellowship with others of like mind. A few Christians shy away from organized religion, but the vast majority, while they recognize the imperfections of the churches, nevertheless feel that they can serve their Lord better in the church than out of it.

There is, however, one serious flaw in all this: it is that many—would I overstate the case if I said the majority?—of those who confess their faith in Christ and enter into association with the community of believers have little joy in their hearts, no peace in their minds, and from all external appearances are no better morally than the ordinary educated citizen who takes no interest whatever in religion and, of course, makes no profession of Christianity. Why is this?

I believe it is the result of an inadequate concept of Christianity and an imperfect understanding of the revolutionary character of Christian discipleship.

Certainly there is nothing new in my conclusion. The evangelists are loud in their lamentation over the bodies of dead church members, as well they might be, and many thoughtful articles and books appear from time to time dealing with the serious hiatus between faith and practice among Christians.

Why then add another feeble voice to the many? Because many who lament the condition do not seem to know what to do about it, and because I believe that the way is plain, if hard, and that there is no excuse for going on at this poor dying rate when we can enjoy abundant life in Christ Jesus. True faith brings a spiritual and moral transformation and an inward witness that cannot be mistaken. These come when we stop believing in belief and start believing in the Lord Jesus Christ indeed.

True faith is not passive but active. It requires that we meet certain conditions, that we allow the teachings of Christ to dominate our total lives from the moment we believe. The man of saving faith must be willing to be different from others. The effort to enjoy the benefits of redemption while enmeshed in the world is futile. We must choose one or the other; and faith quickly makes its choice, one from which there is no retreat.

The change experienced by a truly converted man is equal to that of a man moving to another country. The regenerated soul feels no more at home in the world than Abraham felt when he left Ur of the Chaldees and set out for the land of promise. Apart from his own small company he was a stranger to everyone around him. He was called "Abraham the Hebrew," and if he spoke the language of the people among whom he took up his dwelling place he spoke it with an accent. They all knew that he was not one of them.

This journey from Ur to Bethel is taken by every soul that sets out to follow Christ. It is, however, not a journey for the feet but for the heart. The newborn Christian is a migrant; he has come into the kingdom of God from his old home in the kingdom of man and he must get set for the violent changes that will inevitably follow.

One of the first changes will be a shift of interest from earth to heaven, from men to God, from time to eternity, from earthly gain to Christ and His eternal kingdom. Suddenly, or slowly but surely, he will develop a new pattern of life. Old things will pass away and behold, all things will become new, first inwardly and then outwardly; for the change within him will soon begin to express itself by corresponding changes in his manner of living.

The transformation will show itself in many ways, and his former friends will begin to worry about him. At first they will tease him and then chide him; and if he persists in his determination to follow Christ they may begin to oppose and persecute. The once-born never understand the twice-born, and still after thousands of years Cain hates Abel and Esau threatens Jacob. It is as true in A. D. 1961 as it was in Bible times that the man who hates his sins too much will get into trouble with those who do not hate sin enough. People resent having their friends turn away from them and by implication condemn their way of life.

The change will reveal itself further in what the new Christian reads, in the places he goes and the friends he cultivates, what he does with his time and how he spends his money. Indeed faith leaves no area of the new believer's life unaffected.

The genuinely renewed man will have a new life center. He will experience a new orientation affecting his whole personality. He will become aware of a different philosophic outlook. Things he once held to be of value may suddenly lose all their attraction for him and he may even hate some things he formerly loved.

The man who recoils from this revolutionary kind of Christianity is retreating before the cross. But thousands do so retreat, and they try to make things right by seeking baptism and church membership. No wonder they are so dissatisfied.

DAVID MUENCH

"In every trembling bud and bloom . . . I see Thee come from out the tomb, Thou risen Lord." (Towne)

The Resurrection of the Body

By REV. PARIS W. REIDHEAD

IT was Easter Sunday in New York City. The morning service was over at one of the city's leading churches, and the congregation was leaving. A lady, expressing the perplexity she was feeling, asked, "Pastor, can you help me make sense of the resurrection? I just can't understand how Christ rose from the dead; and, really, does it make any difference after all?"

With a shrug the minister replied, "Nobody knows if He actually did rise from the dead. Personally, I don't believe He did. After all, as you say, it doesn't make any difference."

In the church at Corinth (about A. D. 59) there also were people who were bewildered and confused regarding the resurrection of the body. We gather this from what Paul wrote: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen" (1 Cor. 15:12, 13).

If Paul were writing today he probably would not ask, "How say *some* among you that there is no resurrection of the dead?" I am afraid he would put his question this way, "How say *most* among you (Protestant preachers, seminary professors and denominational leaders) that there is no resurrection of the dead?"

Does it make any difference whether we believe that Christ rose from the dead? It does indeed. The very foundation of Christianity rests on the bodily resurrection of Christ from the dead. Paul said, "If Christ be not raised, your faith is vain; ye are yet in your sins" (verse 17).

The denial of the resurrection of the body is the denial of the immortality of the soul. If there is no immortality, there is no virtue. Renan, the great French historian, best known for his work *The History of the People of Israel,* said this: "Let us not deceive ourselves; man is governed by nothing but his conception of the future. Any nation

Mr. Reidhead is pastor of the Gospel Tabernacle Church, New York City.

which en masse gives up all faith in what lies beyond the grave will become utterly degraded." There is abundant evidence that our nation is reaping the effects of such disbelief.

Paul's answer to the "some" in Corinth who disbelieved is a valid reply to the learned unbelievers of today. He quoted, for what they were worth, the questions objectors were posing, "How are the dead raised up? and with what body do they come?" By their very form in the Greek these questions imply that the one asking considered them unanswerable. In effect they are a denial of the possibility of the resurrection of the body. A statement of the implied assertions may help us realize the force of the questions: It is an incredible thing that dead bodies, which have been dead for thousands of years, long ago reduced to dust which has undergone a thousand forms; it is incredible that such bodies as have been burned to ashes, or have been killed, eaten and digested by wild animals, should ever be raised again. Such a doctrine is beyond belief.

Paul reduces these objections to their essential absurdity by citing a recurring experience with which they all were familiar. "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body" (verses 36-38).

In effect Paul said, "These objectors refute themselves every time they sow seeds." Actually there is no greater mystery in the resurrection of the body than there is in the planting of grain which returns with new life and new body.

Paul continued by calling attention to the infinite variety of the work of God. See how many forms of bodies there are to be found on an earthly level: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (verse 39). All of these different kinds of bodies God has made. Each has its distinctive and characteristic qualities which God gave in order that it might be adapted to the environment that it inhabits. View the many different kinds of bodies which have been fitted for space above: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (verses 40, 41). Each has its separate form and function and God has made them all.

Whatever the body, it is always the medium for revealing the kind of life that indwells it. God made each body for its specific place and purpose. The great travesty of humanity is to make the end of its being the sustenance of its body. The pious Puritan writer, Joseph Alleine, reasoned, "Did God send men into the world, only like the swallows, to gather a few sticks and mud, and build their nests, and rear up their young, and then away?" Oh, that somehow we Christian people could be liberated from the intolerable bondage to the flesh that makes the end of our being the providing of a comfortable home to shelter it, stylish clothes to cover it and nourishing food to sustain it. The purpose of being redeemed is that from your innermost being there shall flow the love of God as revealed in Christ and it will be manifest in service and in witness.

I would remind you here that from the moment you begin to live you begin to die. One writer has well stated that the mournful dirge of the pulse reverberating through the human system is "nearer death, nearer death, nearer death." Herein is the tragic consequence of wishing your life away. Our daily attitude should be that of the psalmist: "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118:24). The apostle enlarged on his illustration, saying, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour;

(Continued on page 14)

Light of the World! for Ever, Ever Shining

Light of the world! for ever, ever shining,
There is no change in Thee;
True Light of life, all joy and health enshrining,
Thou canst not fade nor flee.

Thou hast arisen, but Thou descendest never;
Today shines as the past;
All that Thou wast Thou art, and shalt be ever,
Brightness from first to last.

Night visits not Thy sky, nor storm, nor sadness;
Day fills up all its blue—
Unfailing beauty, and unfaltering gladness,
And love for ever new.

Light of the world! undimming and unsetting,
O shine each mist away;
Banish the fear, the falsehood, and the fretting;
Be our unchanging Day. Amen.

—Horatius Bonar.

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How to Be Saved from Condemnation

By JOHN FLETCHER

"For the life was manifested, and we have seen it."—1 JOHN 1:2.

YES, we have found Him of whom Moses and the prophets did write. From blessed experience we declare that the Messiah is come, that His essence is Love incarnate, His name free Salvation and His delight the eternal happiness of the children of men. We staked our souls upon His eternal truth, and it was done to us both according to His Word and our faith. Therefore with humble joy we declare that He answers the prayers and delivers the souls of perishing sinners as graciously as He did in the days of His flesh.

We proclaim Him the help of the helpless, the hope of the hopeless, the health of the sick, the strength of the weak, the riches of the poor, the peace of the disquieted, the comfort of the afflicted, the light of those that sit in darkness, the companion of the desolate, the friend of the friendless, the way of the bewildered, the wisdom of the foolish, the righteousness of the ungodly, the redemption of the captives, the joy of mourners, the glory of the infamous and, in a word, the salvation of the lost.

Though He was the creator of men and angels He vouchsafed to be born of a woman that we, the wretched offspring of degenerate Adam, might be born again. Though He had stretched out the heavens like a curtain and bespangled them with stars innumerable He wrapped Himself in the scanty, fading garment of our flesh and put on the veil of our miserable humanity, that we might be invested with the glory and communicable perfections of the divine nature.

From "An Address to Earnest Seekers of Salvation," prepared for THE ALLIANCE WITNESS *by Rev. Robert G. Dempster.*

Though He was the King of kings and Lord of lords He did not disdain to take upon Him the office of a servant, that we might be delivered from the slavery of Satan and that angels might be sent forth to minister for us who are the heirs of salvation. Though He was the fullness of Him who fills all in all He worked that we might not want, toiled that we might rest and endured hunger and thirst that we might taste the hidden manna, eat the bread of life and drink with Him the mystic wine in His Father's kingdom. His omnipotent Word covers a thousand hills with verdure and clothes millions of creatures with glittering scales and shining plumage.

John Fletcher was born in Nyon, Switzerland, in 1729. He went to England in 1752 where he became vicar at Madeley. He was an intimate friend of John and Charles Wesley and had an important part in the revival that visited England under the preaching of the Wesleys. His holy life and his constant and fervent praying earned him the appellation "The Seraphic Fletcher."

But, oh! infinite condescension! He submitted to be stripped of His plain raiment that our shame might not appear. He became naked that we might be adorned with robes of righteousness and garments of salvation. Though His riches were immense, though heaven was His throne and earth His footstool, He became poor and was destitute of a place where to lay His head that we might be rich in faith here and heirs of the kingdom hereafter. Though He was and is and ever shall be the joy of the heavenly powers and the object of their deepest adoration, He was voluntarily despised of men that we might be honored of God; He was acquainted with griefs that we might rejoice with joy unspeakable and full of glory.

Though supreme Lawgiver and Judge of all, matchless love made Him yield to be judged and unjustly condemned at Pilate's bar that we might be honorably acquitted and gloriously rewarded before His awful tribunal. Though archangels laid their crowns at His feet and seraphim veiled their faces before Him, unable to stand the dazzling effulgence of His glory, He suffered Himself to be

derided, scoffed, spit upon, scourged and crowned with thorns, that we might be acknowledged, applauded, embraced and presented with never-fading crowns of righteousness and glory. "The Lord of hosts is his name."

His shoulders, on which is laid the government of the world, felt the infamous load of a malefactor's cross, and barbarous soldiers followed by an enraged mob led Him as a lamb to the slaughter, that we might be delivered from the heavy curse of the law and gently conveyed by celestial powers into Abraham's bosom.

"Let all the angels of God worship him" is the great decree; and yet He was crucified as an execrable wretch, guilty of treason and blasphemy, that we daring rebels and abominable sinners might be made kings and priests unto God, partaking of His highest glory. And to crown His lovingkindness, He expired in the midst of rending rocks and a supernatural darkness that we might feel His tender mercies and be indulged with the light of heaven when we go through the dreary valley of the shadow of death to reap the joys of eternal life.

Oh, the depth of the mystery of faith! Oh, the breadth, the length, the height of the love of Christ! All His stupendous humiliation from His Father's bosom, through the virgin's womb, to the accursed tree; all His astonishing exaltation, from the dust of the grave and the sorrows of hell to the joys of heaven and the highest throne of glory—all this immense progress of incarnate love: all is ours!

His mysterious incarnation reunites and endears us to God. His natural birth produces our spiritual regeneration. His unspotted life restores us to a blissful immortality. His bitter agony gives us calm repose. His bloody sweat washes away our manifold pollutions. His deep wounds distill the balm that heals our envenomed sores. His perfect obedience is our first title to endless felicity. His full atonement purchases our free justification. His cruel death is the spring of eternal life; His grave, the gate of heaven; His resurrection, the pledge of glory; His ascension, the triumph of our souls; His sitting at the right hand of the majesty on high, the earnest of our future coronation, and His prevailing intercession, the inexhaustible fountain of all our blessing.

Come then, conscious sinner, come to the feast of pardoning love; taste with us that the Lord is gracious. Let not a false humility detain thee under pretense that "thou art not yet humbled and broken enough for sin." Nor let the remembrance of thy sins keep thee from the speediest application to Jesus for grace and pardon. What! though thy sins are of the deepest dye, though they are innumerable as the sand on the seashore and aggravated by the most uncommon and horrid circumstances, yet thou needest not despair. He has opened a fountain for sin of every kind and uncleanness of every degree. His blood cleanses from *all* sin.

Behold, oh, behold Him with the eye of thy faith: cruelly torn with various instruments of torture. He hangs aloft on the accursed tree betwixt two of the most execrable malefactors. There, insulted more than they, He bears our infamous load of guilt. He knows no sin, and yet is made a sin offering for us: He becomes a curse, to redeem us from the curse of the law.

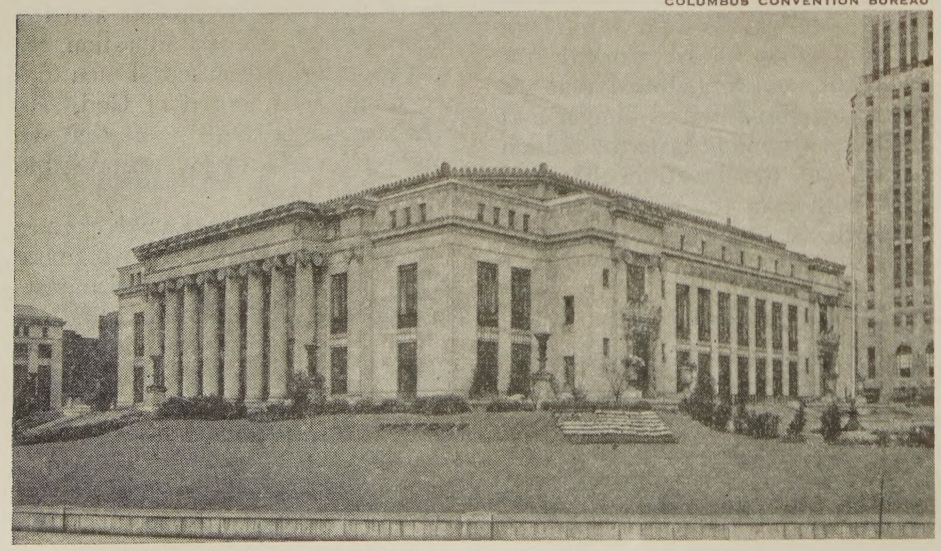
See, *Pardon for Lost Sinners* is written with pointed steel and streaming blood on His pierced hands and feet, the double flood issuing from His wounded side more than seals the dear-bought blessing, the handwriting against us is nailed to His cross and blotted out with His blood, His open arms invite, draw and welcome returning prodigals, and, there encircled, the worst of sinners may find a safe and delightful retreat, a real and present heaven.

O sinner, let thy heart fly thither on the wings of eager expectation and impetuous desire: fly from eternal death; fly for eternal life. The law, violated by ten thousand transgressions, pursues thee with ten thousand curses; the sword of divine vengeance flames over thy devoted head. Sin, the sting of death, has been a thousand times shot into thy wretched breast; its subtle and dire

(Continued on page 8)

The City Hall, Columbus, Ohio

COLUMBUS CONVENTION BUREAU



The Columbus Council

Columbus, Ohio, where the 64th General Council of The Christian and Missionary Alliance meets in May, is the capital of Ohio. It is located about twenty-five miles south of the geographical center of the state, at the junction of the Scioto and Olentangy rivers, and is an important industrial and commercial center.

The Council meetings, which will be held May 17-22, will convene in the Veterans Memorial Auditorium at 300 West Broad. In addition to the business sessions each day there will be public services at 4:00 P. M. on May 18, 19 and 20, and at 7:30 P. M. May 17-21.

Dr. Harold B. Kuhn, professor of Philosophy of Religion at Asbury Theological Seminary, will speak at the afternoon services. Speakers for the evenings are: Rev. R. W. Battles, May 17; Rev. H. E. Nelson, May 18; Dr. A. W. Tozer, May 19; Rev. E. H. Murdoch, May 20, and Rev. C. A. Epperson, May 21. Dr. Nathan Bailey will speak on Sunday morning, and the Sunday afternoon Missionary Rally will be in charge of Dr. K. C. Fraser.

Inquiries concerning accommodations during Council should be sent to Rev. David N. Clark, Beulah Beach, Ohio, who is in charge of local arrangements.

The New English Bible—
The New Testament

The New English Bible, New Testament. The Oxford University Press and the Cambridge University Press, New York, N. Y. 447 pages, $4.95.

AN APPRAISAL BY

REV. T. E. THOMPSON

THE New Testament portion of The New English Bible appeared on March 14. It is the first completely new translation of the Scriptures into English that has been authorized by responsible English church leaders since the King James Version was published 350 years ago in 1611.

Over five hundred revisions or translations have appeared, but they have been either revisions of the King James text, as the British Revised Version (1885), the American Standard Version (1901) and the American Revised Standard Version (1952), or translations by private groups or individuals such as Goodspeed, Moffat, Weymouth, Verkuyl (the Berkeley Version) or Phillips.

This present project began in 1946 with overtures by the Church of Scotland to the Church of England to set the wheels in motion for such a completely new translation. A sixteen-member committee, headed by Dr. Charles H. Dodd, was formed with representatives from these two church bodies and also from the Methodists, Baptists, Congregationalists, the Society of Friends, the Churches of Wales and Ireland, the Presbyterians, the British and Foreign Bible Society and the National Bible Society of Scotland. This committee in turn selected a panel of thirty scholars to be responsible for the actual work of translation. One-third set to work on the New Testament and the remaining two-thirds are assigned to the Old Testament and the Apocrypha, scheduled for release in 1967. In addition, a special six-man committee of literary advisers was appointed to give whatever added polish might be necessary to make the translation measure up to the beauty of the King James Version.

The Bible is being published jointly by the Oxford Press and the Cambridge Press. It is a thing of beauty in its physical appearance, printed in what the Bible catalogs class as "small pica type." The wide spacing between the lines adds much to its readability. The text is set in paragraphs and carries the verse numbers in the margin for easy reference to the structure of the King James Version. Quotation marks designate all direct conversation. The modern use of "you" and "yours" is substituted for the outmoded "thee" and "thine" except in such passages as John 17, where Jesus is addressing God. This reversion to "thee" and "thou" will be appreciated by most Christians who feel that this language is still indicated in prayer.

Readers not acquainted with such modern translations as that of Phillips may get the impression that they are not really reading the Bible; it reads so much like a book. This should be a pleasant surprise, however, for the Bible is certainly to be read like a book. It is indeed *The Book.* In general the open translation is closer to the J. B. Phillips translation than any of the others. The meaning of the Greek tenses—the abrupt action of the aorist and the continued action of the present and the imperfect—is conveyed by such expressions as, "They were going about together in Galilee when Jesus said to them, 'The Son of Man is to be given up into the power of men, and they will kill him; then on the third day he will be raised again.' And they were filled with grief" (Matt. 17:22, 23).

Another feature helping to keep the larger sections of the books in mind is the practice of dividing the books by major headings which appear at the top of each page, much like the title of a chapter in ordinary books. For example, the Gospel of John is divided into: "The Coming of Christ," Chapter 1; "Christ the Giver of Life," 2:1—6:71; "The Great Controversy," 7:1—10:39; "Victory over Death," 10:40—12:50; "Farewell Discourses," 13:1—17:26, and "The Final Conflict," 18:1—21:25. The disputed portion about Christ and the woman taken in adultery is added at the close of the Gospel under the title "An Incident in the Temple."

No attempt is made by the translators to give identical rendering of the same Greek words. "Sanctify" is translated "make you holy" in First Thessalonians 5:23 and "I now consecrate myself, that they too may be consecrated by the truth" in John 17:19. Where the King James uses "believe" it is generally translated "have faith in": "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life." In John 5:24 it is translated "puts his trust in."

Passages that are quite obscure in the King James Version really come to life in this translation. In Second Corinthians 9:6-11 we have: "Remember: sparse sowing, sparse reaping; sow bountifully, and you will reap bountifully. Each person should give as he has decided for himself; there should be no reluctance, no sense of compulsion; God loves a cheerful giver. And it is in God's power to provide you richly with every good gift; thus you will have ample means in yourselves to meet each and every situation, with enough and to spare for every good cause. Scripture says of such a man: 'He has lavished his gifts on the needy, his benevolence stands fast for ever.' Now he who provides seed for sowing and bread for food will provide the seed for you to sow; he will multiply it and swell the harvest of your benevolence, and you will always be rich enough to be generous."

Some terms are interesting. "Bushel" in Matthew 5:15 is "meal-tub." "When a lamp is lit, it is not put under a meal-tub." In this day of supermarkets and packaged products many city dwellers might not recognize such an object, but generally around the world its meaning would be obvious. In Philippians 3:8 the word "dung" in the King James becomes "garbage." In the story of the

wedding at Cana (John 2) the capacity of the water jars is given in English measurement—twenty to thirty gallons. Here the double *s* in "Jesus's mother" has an awkward sound. Perhaps the translator was a purist in the use of the possessive.

In John 6:60 the rendering is almost slang: the disciples say, "This is more than we can stomach." The King James has "This is an hard saying." The translating of "Comforter" in John 15:26 as "Advocate" is an improvement. In John 20:17 Jesus says to Mary, "Do not cling to me, for I have not yet ascended to the Father." This clarifies the obscure "Touch me not; for I am not yet ascended to my Father." The legal usage of First Corinthians 9:3 is conveyed by Paul in the words, "To those who put me in the dock this is my answer."

In First Corinthians 16:2 it would seem that a little liberty is taken with the text where the passage "Upon the first day of the week let every one of you lay by him in store . . ." is rendered "Every Sunday each of you is to put aside and keep by him a sum in proportion to his gains."

One hesitates to point out areas of weakness in the translation, especially when the experts have prepared it, but a few have been noticed by this reviewer. In Acts 10:39 Peter is reported as saying to Cornelius that Jesus "was put to death by hanging on a gibbet." The same word is used in Acts 5:30 and Acts 13:29. The use of "gibbet" for "tree" is questionable. For one thing, the term is not common; the immediate reaction is "What's a gibbet?" More important is the meaning. Hanging on a gibbet means death by strangulation. In First Peter 2:24 the translation is worse. "In his own person he carried our sins to the gallows." Our Lord was not hanged; He was crucified. If the term "tree" seems too simple it would be better to use "cross," as in Goodspeed or Phillips.

In First Thessalonians 4:15 it would seem that the translators have attempted to substitute a synonym for "prevent" when they render the passage relating to the return of our Lord as "we who are left alive until the Lord comes shall not *forestall* those who have died." The use of "prevent" in the King James as an archaic form of "precede" never quite conveyed the idea of the original that those living were not to "go ahead of" those who have died. But "forestall" does not clarify the meaning.

More serious, however, is the rendering of the "Great Commission" given by our Lord, "Go forth therefore and make all nations my disciples; baptize men everywhere . . ." (Matt. 28:19). We recognize the difficulty of finding a suitable term for the verb used in the Greek, a verb which means literally "disciplize," when we have no such verb. But to make disciples from among the nations conveys a far different meaning than the attempt to make all nations become the disciples of Jesus. To accept the reading of this version would change drastically the program of missions and add fuel to the fire over the controversy of the relations of the church to the state.

In his excellent book *Message and Mission* Dr. Eugene A. Nida devotes a chapter to "Scripture Translation and Revision as Techniques of Communication," in which the interested reader will find much to inform him of the difficulties in translation. In this chapter Professor T. H. Robinson, who worked on this new translation, says, "The most fascinating thing about translation is that it is so impossible." Dr. Nida points out that there is no such thing as a "bad" translation. The translation may be "poor," that is, it may not adequately convey the meaning of the original; but no translation is ever made to corrupt the faith of those who read it. It is well to keep this in mind with the advent of this new translation.

The response to the Amplified New Testament, with sales of over 500,000 copies, largely among evangelicals, would indicate that the King James Version is not as understandable as we might like to believe. Each new translation should be received with an open mind to let it bring to us the wonder of the Word. Perhaps someday, through the efforts of capable men, this Word will break through minds which have been dulled by reading too much trashy literature and seeing too much television. God wants to speak in living language to men. ◆ ◆ ◆

"It is a fearful thing to fall into the hands of the living God"; but to fall OUT *of the hands of the living God is a horror beyond our expression.*—JOHN DONNE, 1571-1631.

How to Be Saved

(Continued from page 6)

poison continually works in thy hardened heart. Guilt, the sting of sin, perpetually benumbs thy soul; raging lusts, those sparks of the fire of hell which nothing but the blood of the cross can quench, or fierce passions, those flashes of infernal lightning that portend an impending storm, frequently break out in thy benighted soul. Satan goes about as a roaring lion seeking to ensnare his careless votary or devour his desperate worshiper. Death levels his pointed spear at thy throbbing heart; hell itself is moved from beneath to meet thee at thy coming, and the grave gapes at thy feet.

Fly then, miserable sinner; if thy flesh is not brass and thou canst not dwell with everlasting burnings, fly for shelter to the bloody cross of Jesus. There thou wilt meet Him who saved thy life from destruction by losing His own in pangs which made the sun turn pale and shook the earth and caused the shattered graves to give up their dead.

He is even now near thy heart. He stands at the door and gently knocks by the word of His grace. If thou hearest His voice and openest by believing, He will come in; thou shalt know the truth and the truth shall make you free. Assured that He hath by Himself purged thy sins, abolished death and brought life and immortality to light through the gospel, thou shalt sup with Him and He with thee; thou shalt eat the bread of God which came down from heaven to give life to a perishing world.

But perhaps thy guilty heart receives no consolation from these lines. Thou still considerest Christ only as a severe Lawgiver or an inflexible Judge, and not as the propitiation for thy sins and thy gracious, all-prevailing advocate with the Father. Oh! how thou dost wrong both Him and thyself by such false conceptions! And how soon would thy gloomy fears give place to triumphant joy if thy thoughts of Him corresponded with His gracious designs concerning thee!

Wouldest thou know Him better? Behold Him through the glass of His Word and not through the midst of thy fears and thou wilt see that, far from watching over thee for evil, He fixes upon thee the piercing eye of His redeeming love, waits that He may be gracious to thy soul, and continually calls thee. Oh! if thou hast an ear, listen, and as thou listenest wonder at the kind, reviving words which proceed out of His mouth. ◆ ◆ ◆

DAVID R. ENLOW, Reporter

AT HOME

Conferences for prospective nurses: The Nurses Christian Fellowship (a division of the Inter-Varsity Christian Fellowship) has slated three summer conferences for girls interested in entering nursing as a career. Any girl who has completed her junior year in high school, or above, is eligible to attend. The conference locations include: June 23-29, Cedar Lake, Ind.; July 7-13, Nyack, N. Y.; August 14-19, Catalina Island, Calif. Conference folders are available from the Nurses Christian Fellowship, 1519 North Astor St., Chicago 10, Ill.

●

Plan precollege orientation: Sponsored jointly by Campus Crusade for Christ and Youth for Christ International, a special six-week summer program will offer precollege orientation for high school seniors. To be held at Campus Crusade's facilities at Mound, Minn., in June and July, the convention will be staffed by leaders from both organizations. Basic purpose of the six one-week camp periods will be to prepare high school young people to serve God while in college.

●

Deaf-mutes "hear" evangelist: Among some 20,000 persons attending a Billy Graham rally in Tampa, Fla., were eighty-five deaf-mutes. They "heard" the evangelist as his words were translated into sign language by the flying fingers of a team member. Included in the 640 persons who came forward to make decisions for Christ following Dr. Graham's sermon were nine of the deaf-mutes.

●

National Holiness Association convention: The ninety-third annual convention of the NHA will be held in Chicago April 4-6.

●

Pentecostalists slate world convention: More than 3,000 delegates, representing Pentecostal denominations in all parts of the world, are expected to attend the sixth Pentecostal World Convention which convenes in Jerusalem, Israel, May 19-21.

●

Three-day fast proclaimed by Nazarenes: A church-wide three-day fast, March 29-31, has been proclaimed by the Board of General Superintendents of the Church of the Nazarene. The announcement said in part: "All ministers are requested to prepare the way for this season of fasting and prayer by preaching on the meaning of such spiritual exercise."

ABROAD

India Methodists propose church union: The Methodist Southern Asia Central Conference in Hyderabad, India, has approved a plan of church union in North India and Pakistan involving seven Protestant bodies. To become a reality, the plan must be ratified by at least two-thirds of the eleven Methodist conferences in India during the next two years. If approved, the 1964 General Conference of The Methodist Church in the U. S. will be asked for an enabling act to permit Indian Methodists to unite with the other denominations.

●

West German clergy barred from East Berlin: Six bishops of the Evangelical Church in Germany (EKID) were not permitted to attend a session of the synod of their church because the Soviet Zone government outlawed the meetings. The week-long meeting began on schedule, however, before a congregation of 2,000. Professor Albert Norden, leading East German Communist propagandist, was heckled and booed by West German participants in a Red-sponsored "Congress for Disarmament and Peace" in Weimar, Soviet Zone, when he tried to defend his government's ban on the EKID Congress.

●

Australians in Bible reading campaign: Church leaders of major Protestant bodies in Sydney are sponsoring a Bible reading campaign in celebration of the 350th anniversary of the King James Bible this year. Some 300,000 pamphlets urging more Bible reading have been distributed throughout the city. The program is designed for both church members and those outside the church.

●

Colombian church census lists 33,156 Protestants: Statistics gathered by the Evangelical Confederation show that there are 33,156 baptized Protestant church members in Colombia—two and one-half times as many as in 1953.

PEOPLE

Missionary statesman honored: William Cameron Townsend, founder and general director of the Wycliffe Bible Translators and Summer Institute of Linguistics, was a recent guest of honor at a banquet in Mexico City celebrating his twenty-five years of intense linguistic and missionary work in Latin America.

THE PRESS

Changes in Sunday school take-home papers: Major changes have been made, effective with the summer quarter, in the Scripture Press Sunday school take-home papers, *My Counsellor* and *Power,* according to James R. Adair, editor. *My Counsellor,* among other things, takes on a shortened form of the same name, and *Power* is being offered in two editions—one for teens, the other for adults. The take-home paper for 9 to 12-year-old children will be called *Counselor* and will have a bright four-color dress, instead of the usual two colors. A *Counselor* feature will be a "true cartoon" in four colors.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Spring is a good time to do it—

Revitalize the Home Department

Spring is a good time to give a new lift to the Home Department of the Sunday school. It can be done through evaluating the present organization and taking a look at the possibilities in this neglected field.

It is agreed that the Home Department has at last come into its own as an effective ministry which can be a thriving part of every church. This is possible largely because of the new concept of Home Department work.

What is this new concept? Pick at random a member of your congregation and ask, "What is the purpose of the Home Department?" and you will probably get a vague reply concerning the old and the infirm. In the minds of most people a wheel chair comes into view and the ministry of the Home Department is that of a deaconess calling to cheer the sick and the shut-in.

But, you ask, is this not the purpose of the Home Department? Yes, it is, but it is also much more. It is estimated that 15 per cent of the population cannot attend church regularly even if they want to. Included in this 15 per cent are the aged and infirm and also those who are employed on Sunday, such as workers in hospitals, institutions, orphanages, employees in restaurants, hotels, certain industries, service stations, and so forth. Add to this list doctors, nurses, druggists, policemen, firemen, watchmen, railroad men, bus and airline employees and cab drivers.

Granted that many of this group could attend Sunday school on their Sundays off. But do they? Rarely. Most of them are completely cut off from the fellowship and privileges which we enjoy as part of the Sunday school. Think of their pleasure in learning that your Sunday school has a very special interest in them.

Your list of prospects is not yet complete because you will, of course, add the residents of homes for the aged, rest homes and veterans hospitals. In some areas you can include inmates of jails or penitentiaries. In all areas there are those who must stay home to care for invalids or the elderly.

There is another large group that can be included in the Home Department. They are those who are *able* to attend Sunday school but for various reasons and in spite of sincere efforts on your part to enroll them still do not attend. Rather than trying to badger them into attendance, why not show your interest in them as individuals by encouraging them to study the Bible at home? In such cases your final goal is to see them enjoying the full privileges of Bible study in your Sunday school.

Would you not agree this is a new concept of Home Department work? Would you like to see a new approach to this work in your church? Then the first step is to find those who will carry on the work.

The Home Department superintendent need not, and usually should not, be elderly, but should be one with a compelling love for Christ and for people. In addition to this paramount qualification, it will help if this individual has that priceless commodity—vision! You may have to settle for somewhat less than the ideal, but a sincere, genuine love for people is a must. Similarly, the Home Department visitors should be tactful, cheerful people who believe in the worth of this ministry.

After selecting the workers the next step is to make up a prospect list. Here again the Home Department has a new approach. We no longer limit ourselves to contacting our church families. We alert all who participate in any way in the visitation ministry of the church—cradle roll workers, deaconesses, elders, the pastor, Sunday school teachers, adult class officers and others who visit in a church canvass or survey—to be on the lookout for prospects. This new, aggressive division of our church, known for many years as the Home Department, is reaching out! It is alive to an opportunity which can have an ever-widening influence and reach others than those actually enrolled in the department. Every Home Department member has relatives or friends or neighbors who need Christ. No man lives unto himself alone and the measure of the far-reaching effect of the Home Department cannot be determined.

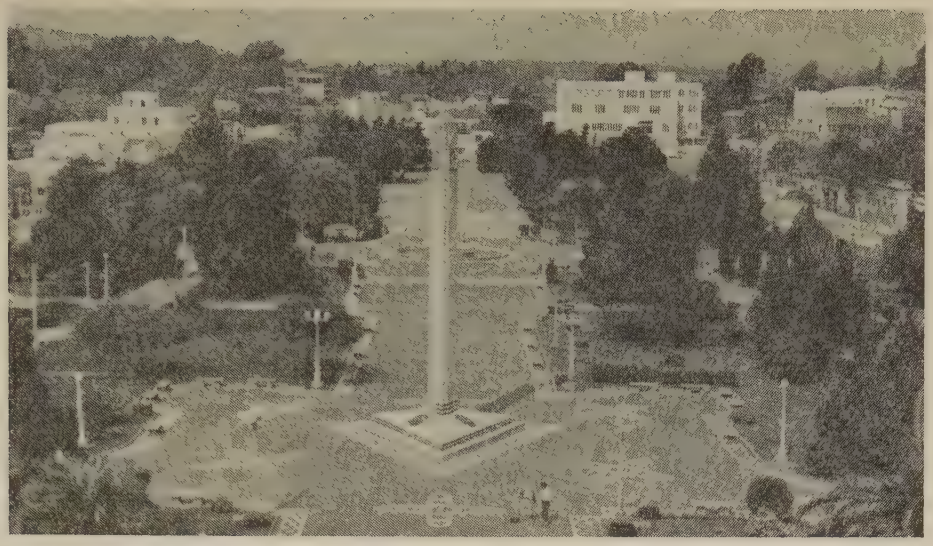
To add to your prospect list and to revitalize this extension arm of the church, why not have a Home Department Day in your church? Feature the work in Sunday school, in the morning worship service and in the church bulletin. Fully inform and alert everyone to the scope of it. Give them an opportunity to participate by providing each one with a prospect card: "I know of a prospect for the Home Department," which they can fill in for the superintendent. They will be glad to share in prayer support and perhaps some adult class would sponsor this work.

If your Sunday school does not have a Home Department or if it lacks the sparkle of this "new look" perhaps the Lord would have you do something about it. Yes, spring is a good time to get started in a ministry that can reap a harvest by fall.

Memo to the Superintendent

Helps for organizing the Home Department can be had on request.

The packet of Spring Loyalty materials is available for $2.00. The emphasis: "The Family." Write to the National Sunday School Office, 260 West 44th St., New York 36, N. Y.



Every South American city or town has its "plaza." Here the square is international, separating Rivera, Uruguay, and Livramento, Brazil.

The Argentine Church's Mission Field

By BETTY MORRIS

TEN months ago we came to this new mission field. We now are writing from the Uruguayan–Brazilian frontier: Rivera in Uruguay, and Santa Ana do Livramento, Brazil. The two are geographically separated by an avenue which serves as the border line, but in reality they form one large city. There are no customs requirements for people who cross from one area to the other. Both are picturesque, surrounded by groves and hills. Commercially the two cities are united, but in customs and language they are diverse. Their combined population is eighty thousand —forty thousand in each. The close coöperation and friendship between the cities has become proverbial. Rivera is the commercial and cultural center; Livramento with its meat-packing house and various factories provides employment.

The people are disposed to listen to the gospel. However the Uruguayan is indifferent and incredulous while the Brazilian is credulous and has a marked religious tendency. Due to this fact, the latter is also susceptible to superstition and error. The number of false sects and of individuals who claim to possess divine powers is remarkable. Adventists, Mormons, Jehovah's Witnesses, spiritists of several kinds, *caboclos,* medicasters, wizards, fortunetellers and cabalists comprise the religious and moral panorama. Their activities are misleading many. As in all South American countries, the Roman Catholic Church dominates.

Medicasters practice on a large scale and some of them have become famous. People come from distant places to be treated by them. We know of one practitioner who receives patients all day long and people wait for hours to be attended. People in high social positions as much as those in poverty enter his house. A regular physician would not have as many patients as he.

Brazil is overrun with medicasters, whose practices are unknown in other parts of the continent. The most typical manifestation is the *macumba,* the ritual sacrifice of a virgin at a determined time for the satisfaction of their god. The sphere of the real *macumba* with its human sacrifice does not reach southern Brazil, but here we find a similar sect, the *caboclo.*

At present there are one hundred and fifty *caboclo* and spiritist centers in the two cities. The medicasters or healers are of two types: individual (healers, card-handlers and fortunetellers) and collective (*caboclo* and spiritist centers).

There are some healers that have become outstanding personalities and receive veneration and respect from their followers. A gentleman who wanted to investigate these activities presented himself to one of them, pretending to have a pulmonary disease. He relates that after a brief examination (fortunately unsuccessful) the healer prescribed honey with sunflower oil and told the "patient" he should always carry a plaited horsetail. After this, the man related, he went to Misia Manuela, a card-handler. She is ninety years old but has an extraordinary mental brightness. She analyzed in the cards his present, past and future. When this gentleman revealed his "pulmonary disease," she promised to study his case and to perform on

After graduating from the Buenos Aires Bible Institute Miss Morris engaged in Christian work on the Argentine pampas. Then for several years following the death of her father, who was pastor in Azul, it was necessary for her to help support her mother and younger sisters and brother. She has now answered the missionary call and is working with Mr. and Mrs. Francisco Perez in Rivera, Uruguay.

the following day the corresponding *benzedura.*

The *benzedura* consists of a series of words and gestures invoking divine powers that allegedly act as a balm to physical illness, solve problems of the afflicted, send curses to enemies, arrange the best conditions for business, and so on. The investigator relates that after the ceremony he made the old lady speak and discovered that she did not attribute her powers to gods, as do other witches of her type.

Spiritism is widespread both in Brazil and Uruguay, but in the latter open opposition has arisen as a result of a recent death in the course of a spiritist session. Spiritism has penetrated into the ranks of the most cultured people. It is not merely a philosophic movement; it is an evil system professing communications with the dead, having extravagant rites and a healing system that claims to obtain prescriptions from the spirits. Even some physicians turn to these centers seeking prescriptions for their patients, and some of them advise their patients to do the same. It is curious that the prescriptions often are in terms of pharmaceutical products. You can realize how dangerous this is. Sometimes the remedies are such superstitions as the shutting up of a frog in a pot and burying it in a certain spot. A new front has been given to spiritism by a change in name. Now it is called "high rationalist psychism" in an effort to avoid the bad reputation it has earned.

The immediate background of the *caboclo* is Brazilian, but its origin is African. Negroes and white people of all social levels practice it. It is a religion with its own ceremonies full of mystery and paganism. At present there are about a hundred centers where the rites are performed. Nearly all are situated on the outskirts of cities.

Entrance to *caboclo* sessions is not prohibited, but strangers are watched lest they be spies for the police. The same gentleman who went to the private practitioner also attended a *caboclo* session, simulating the same disease. He went to a hut about twenty-two feet long and sixteen feet wide, with wooden walls and a straw roof. This was the center of *Umbanda,* their god.

The investigator relates the following:

"When I entered I was surrounded immediately by fifteen persons, most of them Negroes. One of them passed a tin all over me. In it they were burning aromatic roots that made me sick. Others of the group made hostile gestures for the purpose of chasing the evil spirits I had brought from outside. Presently they made me take off my shoes and sit with four other patients in an antechamber on a mud floor. In the main chamber were the religious leaders, nine women and nine men, led by a master of ceremonies, all of them dressed in white. In two lines, grouped according to sex, they sing and dance to their god. The songs are varied and rhythmic. The women smoke very strong cigars and cover the floor with spit; the men do the same and drink large quantities of sugar cane brandy, the most popular drink of the frontier because of its low price.

"This bacchanal scene continued about two hours, until the hypnotic suggestion aided by the dance and alcohol takes effect. After a while symptoms of madness and evil possession are observed in the dancers' eyes. All that performance is their search for the 'holy spirit,' which they seemingly locate on the ground. That explains their taking off their shoes, striking the floor as they dance, and spitting on the floor.

"The person who finds the spirit first is the leader of the ceremony, the *saraba* [father]. When this happens he falls to the ground as though taken by a kind of epileptic attack. From that moment he speaks no more as a man but as a god, changing his voice. He speaks with each one of the participants in the ceremony, generally rebuking them authoritatively for not fulfilling some obligation. He also demands a bottle of sugar cane brandy or a *rapadura* [a sort of candy made of sugar cane and honey, very common here] as an offering that must be put in a dark street with four candles forming a cross. After speaking with their god they sing louder and the dancing becomes more frenetic.

"The first patient was a girl three years old with long, fair hair. The fright she showed on her face when they started to dance around her is indescribable. I will only say that I had to make a great effort not to take the child and carry her out of that repugnant place. I did not learn what her ailment was nor what they did to cure it. All I could see was the little girl surrounded by a cloud of cigar smoke which they kept blowing in her face."

To all these loathsome practices we add the polite, religious presentations of the Mormons, Adventists and Jehovah's Witnesses.

In the midst of this moral and religious chaos the Lord has placed us to announce His gospel of liberation and hope. We arrived when the usual carnival celebrations were going on at the end of February. We set up the tent and held a ten-day campaign. Several people made

(Continued on page 19)

The first meeting of the Alliance in Rivera

AMERICAN BIBLE SOCIETY

We Revisit Alor and Timor

By MRS. VERNON L. NEIGENFIND

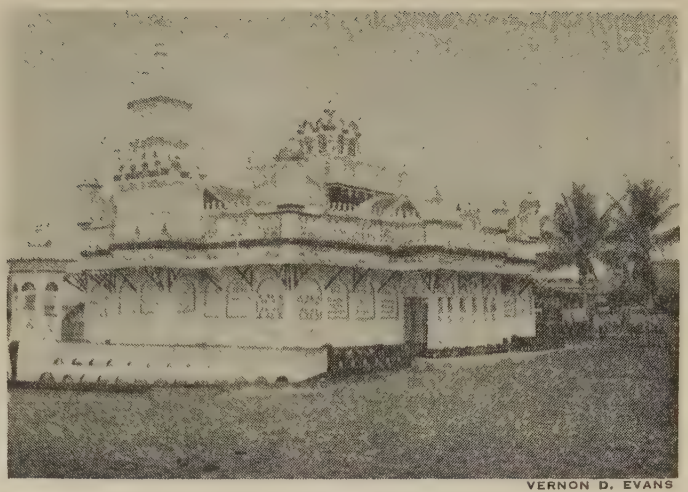
We have hoped and prayed long for an opportunity to revisit the islands of Timor and Alor in the Indonesian Archipelago. It came this past year. We rejoiced to be again among these people and have a ministry, even though it was brief.

On Kupang (Timor) we spent almost a week in special meetings. The church is not Alliance but the pastor is eager for the things of God. We were not accustomed to seeing the men and women seated on opposite sides of the chapel, nor to watching members of the congregation chewing away on betel nut. Placards on the walls admonished the worshipers, "Do not cross your legs or whisper." (Crossing the legs is considered a mark of disrespect.) I had difficulty remembering to sit with my feet flat on the floor all through those two-hour services. Part of my discomfort came from the fact that my knees would touch the bench or person sitting in front of me.

Vernon preached in the Indonesian language and an interpreter relayed his message in the local dialect. Lyle, who was on vacation from the Dalat school, contributed to the services by playing his trumpet. There was an evident moving of God's Spirit. Professing Christians were stirred out of their lethargy, and a good number of the others confessed their sins, finding pardon through Christ and the joy of knowing Him as Saviour.

Ships to Alor were running irregularly and we despaired of securing passage. However, the governor is a Christian with whom Vernon had become acquainted while in Detroit in 1957. At that time Mr. Lalamentik, the governor, was studying at Wayne University. He ordered a small motor boat for a special trip. We dared not risk staying longer than a day and a night because this is the season for rough waters, but the service that evening was rich with God's blessing. In the morning many of the people accompanied us to the pier, walking five kilometers.

Our trip is a fond memory as we continue our work in Bandung, caring for the home and school, participating in Sunday services and conducting a Friday morning class made up mostly of Moslems.



VERNON D. EVANS

A private mosque (Moslem) in Béoumi, Ivory Coast

A New Federation of Missions

Missionaries in the Ivory Coast have acted with the churches to provide for united action on matters of common interest. The former organization which served them so well for all of West Africa had to be dissolved when the colonies became independent states.

By HELEN BROWN

THE Federation of Protestant Missions in French West Africa came into being when World War II was in progress. At that time missionaries might be suspected of having part in espionage activities simply because of some passing remark or indiscreet act. It became necessary to have a French representative to speak on their behalf before the colonial government. Mr. Jean Keller, a missionary under a French mission board, became that representative. He not only spoke for the various societies before the government but acted in an advisory capacity as well. He was able to counsel missionaries of ways in which they were apt to give offense and to caution them in their dealings with the administrators as well as the nationals. During the decade and a half of its existence the Federation rendered invaluable service. It became a well-organized body representing eleven mission societies, some French, some English and some American. In geographical scope it covered all of French West Africa, as it was then known.

Originally it was intended to be the voice for all the missions before the government. Later it broadened its scope to include the African church. Under the Federation recognition was given to Protestant missions by the French Colonial Government. The voice of Protestantism in this vast land was the voice of the Federation. Mission comity became a fact rather than a term. New missions entering the territory did so under the sponsorship and sanction of the Federation. The government looked upon this practice with favor. Well-meaning organizations illy prepared for the responsibilities of supporting missionaries in Africa were examined and dissuaded from entering. This relieved the government of having to consider applications, and it spared the missions much of the embarrassment that occurs when a venture fails because its leaders have more zeal than wisdom.

In principle the government requires that each mission society guarantee that a sum of money be available for every missionary to cover the cost of his immediate return to the homeland should war, disaster or other contingency make that necessary. In recognition of the Federation, however, the deposit on this guarantee was waived by the government. This courtesy has proved a great convenience to the mission societies. In addition, the Federation gave Protestant missions

a voice of equality with the Roman Catholic missions and schools before the government.

The transition of the colonies to independent states, which has been happening over a period of several years, shook the Federation at its foundations and eventually brought about its dissolution. Members of its administrative council had difficulty securing visas for border crossings. The great distances involved made gatherings expensive as well as time consuming. And, finally, differences in government policies in the individual new states made a unified program and a general delegate virtually impossible.

In June, 1960, the old Federation was formally dissolved, and not until November of 1960 was a new organization set up in the Ivory Coast. The meeting for organization was held on the Christian and Missionary Alliance headquarters station at Bouaké with delegates from nine different groups participating. In essence the new federation is patterned after the former one, but it is profiting from the experience gained. Some of the weaknesses of the first organization may be avoided and the strong points retained. Due perhaps to the nature of its birth, the former Federation had no statement of faith and took no stand toward working for an organized world-wide church movement. The new Ivory Coast Federation has a strong statement of faith and takes a clear stand against such.

There is an administrative council registered with the Ivory Coast government as a legal body to expedite legal procedures. The council is made up of five members. The general delegate, who is elected to a three-year term, is the legal voice before the government. Rev. G. A. Powell, chairman of the Ivory Coast Mission of The Christian and Missionary Alliance, is the present general delegate. In addition there are four members elected to one-year terms: president, vice-president, secretary and treasurer. The president of the new council is an African. Each mission society has an equal number of delegates regardless of size, that is, two voting and two nonvoting delegates. Also there are two delegates from each organized national church.

Although the new Federation embraces denominations from a broad range of doctrinal viewpoints, a spirit of understanding and coöperation pervaded the organization meeting. We believe that God can use it to the furtherance of His kingdom here rather than its becoming an instrument of compromise and dissension. ◆ ◆ ◆

The Resurrection of the Body

(Continued from page 4)

it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

Taking a great stride in history, Paul showed how all this came to be: "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15: 45). By natural generation our bodies are like Adam's; by supernatural generation, and by the grace of God, our bodies will be like Christ's.

In answering these questions concerning the resurrection Paul had in view a principle which requires that there be a resurrection of the body. "Now this I say, brethren, that flesh and blood *cannot* inherit the kingdom of God; neither doth corruption inherit incorruption" (verse 50).

When you commit yourself to God you are translated out of the kingdom of this world into the kingdom of His dear Son. Then, through Christ's indwelling presence, the kingdom of God is in you. Because the King is in you, all of the sweet, heavenly blessings of His domain, which will one day be extended in wide range, are now yours. Therefore without any regard for your environment and your circumstances you can have heaven begun in your heart today.

Is this your experience? God's great purpose in having you enjoy His indwelling presence is that you should be here, in the midst of Satan's dominion, a sample of Christ's beneficence, wisdom, power, grace and love, causing the people you meet to want Him.

The King Himself will return soon, gather to Himself those who are His and establish His visible kingdom. In that day He will be manifest in His glory. In this fact lies the reason for the principle that flesh and blood cannot inherit the kingdom of God. To Moses God said, "There shall no man see me, and live" (Ex. 33:20). God is light; and our bodies have extremely low tolerance for light. If God were to manifest Himself to us in His glory as He is manifest in heaven, we would be disintegrated by the revelation. In the resurrection God will give us bodies which are adapted to that glorious environment of His presence.

Note that the kingdom of God is "inherited." It belongs to the children of God only. By the grace of God He has provided salvation through the Lord Jesus Christ, who is "the great God and our Saviour . . . ; who gave himself for us, that he might redeem us from all iniquity" (Tit. 2:13, 14).

Are you a child of God? Unless you have been born again by the gracious, supernatural operation of the Spirit of God, you are in greater danger because of being unprepared for the coming of Jesus Christ than you are because of any threat of atomic war. Today Christ is calling you. Come to Him and through faith in His shed blood receive the gift of eternal life. He not only calls you to come to Him, He has come to you. The testimony of His Word is: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Upon the eternal Son of God, who died for our sins and rose again for our justification, we build the structure of our faith and hope. Death with all its sting and the grave with all its victory are unable to shake or overthrow it. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20).

Do you know Him? Has Christ come into your life? Can you say with Job, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

Come to Him now. ◆ ◆ ◆

India–Marathi

A Brahmin gentleman seems eager to become a Christian and his wife is not opposed. Pray that they both may find the Lord, be baptized and then establish a Christian home. . . . A young Moslem youth has accepted Christ and is therefore undergoing severe persecution and trial from his relatives. His life has been threatened if he is baptized. Pray that he might remain steadfast and unmoved.

Congo

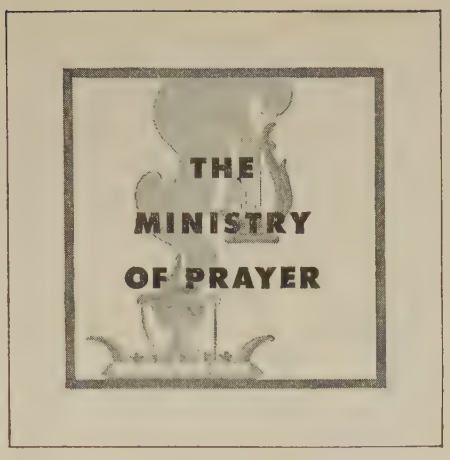
The field chairman writes: "We are in dire need of a Holy Ghost revival in the Congo. With the inroads made by the false cults, many of our church people have left the faith and have been dragged back down the road to practice customs which they were long ago convicted of and were convinced belonged to the devil. This has thinned out our Congo constituency considerably. While many of those folks have since had their eyes opened to their folly, they are a little ashamed of what they have done and hesitate to return to the fellowship of the church. Pray for them, that the Lord will give them the courage to confess their error and renew their love for Him."

Viet Nam

There are over sixteen hundred Christian believers in about twelve of the twenty-six resettlement camps (3/23/60; 2/22/61 issues). These believers are being cared for by young men with only two years of Bible school training. Pray that the Lord will root and ground them in Himself. Pray, too, that other camps may soon be reached with the gospel and that churches will be established. There are several first-year students of the Bible school who would like to spend their summer vacation ministering to these people. . . . Doi D is making good progress (11/30/60 issue). Keep praying for his complete restoration.

Cambodia

Our twenty-five missionary representatives now on the field in Cambodia ask that we name them often before the Lord. The Clavauds and the Enses (new arrivals) are in language study in Kompong Cham. Miss Barbara McGonagle and Mr. and Mrs. A. E. Hall are to be sent out in 1961. Praise the Lord for these new recruits, and pray for them. All others on the field are at least second-term missionaries. Pray that they may fulfill their ministries in administration, publication and press, Bible school, radio work, district evangelism—all important in getting the gospel to the Cambodian people. . . . The Cambodian Christian Alliance is the self-supporting indigenous church with seven church centers and ten official workers. Rev. Neak Hom is president. The annual church conference will be held early in April. Pray for this important gathering of the church leaders, elders and believers from all the provinces.



Thailand

After a lapse of several years, the Kui Gawk church in Khon Kaen Province has been revived and restored. Praise God, and pray for His continued blessing upon this group. . . . Elder Sing at Don Wai in Yasothon requests prayer for his mother who recently accepted the Lord. She used to be a spirit medium. Since she came to his village someone has become demon-possessed. The villagers blame her and want to drive her out of the village. Pray that the victory of Christ will be manifested in expelling the powers of Satan. . . . Pray that the Lord will provide a suitable informant for Rev. and Mrs. R. H. Johnston, who are working with the Kui language in Samrongthab.

Colombia

Pray for the five new missionaries who are studying Spanish in Costa Rica: Mr. and Mrs. Laurence Cardoza, Rev. and Mrs. H. L. Garland and Miss Loraine Lewis. Pray for Mr. and Mrs. A. L. Cook who are preparing to leave for the field. . . . As the national church takes on more responsibility some of the Colombian pastors are apparently accepting the challenge and catching the vision of advancing into new areas. Pray that the national church might learn to trust God for enabling as they carry out their responsibilities in self-government, self-support and self-propagation.

Peru

A national pastor, Julio Martinez, is taking a year's leave of absence because his son is ill. Pray for this boy to be healed and for Julio to return to the work where he is so greatly needed. . . . During the past weeks many vacation Bible schools have been held with the help of Bible school students and other church members. Pray that the many children who have taken a stand for Christ will go on to know Him better and that the others will not forget the Word that was given to them. . . . The young men and women of the short term Bible school will be returning to their homes and churches at the end of March (1/25/61 issue). Pray that they may be faithful servants of the Lord and put to good use that which they have learned in their weeks of study in Huánuco. Pray also for the regular Bible school students who are ministering during their vacation.

Chile

Pray that the problems in mailing literature through the post offices of the Latin American republics might be eased and solved. Apart from a lack of equipment and organization there are persons who would deflect gospel literature from its intended destination. . . . Also pray that better organization and care on the part of our own mailing department in Temuco will make it possible for literature from the Spanish Alliance Press to serve the churches and Christians who depend upon this source. . . . Praise the Lord for the large attendance at both the young people's camp and the children's camp (11/30/60 issue). Pray for the fourteen who made professions of faith and also for those who consecrated their lives for service. Pray, too, for a permanent site for the camps.

China–Hong Kong

During April Rev. Philip Teng, chairman of the Alliance Church Union, will tour the Philippines and, if conditions permit, other Southeast Asia countries. He will minister to Chinese congregations in these lands, first in the interests of deepening the spiritual life of the churches and, secondly, in the interests of the Alliance Press and the Cheung Chau Bible Seminary. Pray for a special anointing of the Holy Spirit upon this man's gifted ministry so that God will be able to speak to many young people and call them into His service.

Philippine Islands

Praise God for His undertaking in various unusual problems among the Ebenezer Bible School students (12/28/60 issue). There is a fresh spirit of harmony on the campus. . . . An institute for preachers is to be held on the Ebenezer campus from April 19 to May 2. Intense, advanced refresher courses will be taught and a daily devotional chapel period will be held. Pray that all the pastors and other official workers will attend, be spiritually and mentally stimulated and develop or renew proper study habits.

Indonesia

Pray for The Tek Sien, a Chinese brother, who has moved from Bandung to Sumbawa with his family to work for the Lord among the Donggo tribespeople living in the mountains. For several years neither the Mission nor the national church has been able to send workers to the Donggo area. Brother The is a good farmer and an expert carpenter. Therefore, in addition to preaching and teaching the Word, he is giving practical assistance in showing the people how to produce better crops and how to build their churches. The and his family are trusting the Lord for the spiritual effectiveness of their ministry and for the supply of their needs.

JAMES B. HARR, Reporter

On Furlough

Mrs. Carrie J. Moore arrived in New York from Guinea, West Africa, for her fourth furlough on February 27.

With the Lord

Mrs. E. W. R. Sawlor, of Fredericton, N. B., went to be with the Lord on February 23 after a long illness. Although she suffered intensely she had maintained a victorious testimony. She was forty years old.

She had served churches with her husband in Overbrook (Ottawa) and Hopeville, Niagara Falls and Thorold, Ont., and Fredericton, N. B. In addition to her husband she leaves two daughters and three sons.

The New Generation

To *Mr. and Mrs. Wilmer Simmons,* Clark Mills, N. Y., a daughter, Esther Ruth, on February 16.

Evangelistic Meetings Held

Nutley, N. J. Dr. Glenn V. Tingley held evangelistic services recently in Nutley, N. J. Rev. Anthony Guenther, pastor, reports that seven people professed salvation, among them being a town judge and an elderly lady. The others were teen-age boys and girls.

World Missions in Review in New York

World Missions in Review, given annually by Nyack Missionary College, was held as usual this year on February 22 in New York City's renovated Carnegie Hall. An estimated twenty-two hundred people attended.

Built on the theme "As my Father hath sent me, so send I you," this year's program featured only two speakers and included three vignettes which graphically illustrated missionary problems. Charlotte Stewart, Viet Nam appointee from Akron, Ohio, spoke on "As my Father hath sent me," and James Davey, Nyack theology major, spoke on "So send I you."

The missionary problems were illustrated between the opening and closing speeches. In the first, David Kennedy, Roland Bowman and Donna Kennedy dramatized the problems of communication. Kennedy, representing a missionary who felt that he had "preached his heart out" without getting through to the natives, explained his problem to Bowman, dressed as a robed, stick-chewing African. Bowman pointed out to the disheartened Kennedy that he had missed the point in his two-hour sermon by using the wrong word for redemption.

Pedro Cifuentes, of Peru, spoke to the audience in Spanish, telling them of the problems South Americans have in becoming Christians in the face of objections by the state church. Irma Emery, Missions major at Nyack and daughter of Ecuadorian missionaries, translated. In the final scene missionary candidates Mr. and Mrs. John Nicolson, representing natives anywhere, talked about two kinds of missionaries—those who do and those who do not become a part of the people and their life.

Special Notice to Missionaries

Rev. John Bechtel, director of the China Alliance Press, Hong Kong, is compiling testimonies of healing under the title "These Signs Shall Follow." He would like to receive testimonies of healing which have followed the preaching of the gospel on the various Alliance mission fields.

"It has been found that newly converted people, in their simple faith and trust in the Lord Jesus Christ, experience the healing touch of the Master which older believers sometimes fail to claim," says Mr. Bechtel. He believes that a book of such incidents would prove to be an inspiration to Alliance people everywhere.

Mr. Bechtel is appealing for testimonies from Alliance missionaries. They should be approximately 300 words long, with as much interesting detail and background as can be included. Mr. Bechtel's address is c/o The Alliance Press, P. O. Box 5105, Kowloon, Hong Kong.

Dr. A. C. Snead With Christ

Dr. Alfred C. Snead, for thirty-five years Foreign Secretary of The Christian and Missionary Alliance, went to be with the Lord on March 4 in Orlando, Fla. Although he had failed in health since last fall his death followed a very brief illness. The funeral service was held in Orlando on March 6. A full account will appear in our next issue.

Mrs. Snead is remaining at their home in Orlando, where they moved in 1957. Her address is 523 Woodland Ave., Orlando, Fla.

Letters

A Qualified Critic?

I have just read with a great deal of interest the two articles entitled "The Trail of the Wanderer" (Alliance Witness, February 8, 22). They should certainly be provocative of a great deal of thought and perhaps some controversy, not to mention some heart searching.

But I am troubled. The writer criticizes those who through scientific discovery "think that they know more now than God does," and therefore feel qualified to replace God's revealed patterns with their own systems and standards. But apparently he feels free to fall into the same error (that of the novice assuming the place of the expert) with reference to those individuals and institutions within whose framework he received his own education.

Anyone can stand back and criticize Hitler or cannibalism. But it is the mark of the true critic that he stands compassionately within the system which he criticizes. One wonders if the author of these otherwise excellent articles really qualifies as a legitimate critic, or is merely a frustrated intellectual who had trouble with some of his courses in college.—Gary Higbee, *Hood River, Ore.*

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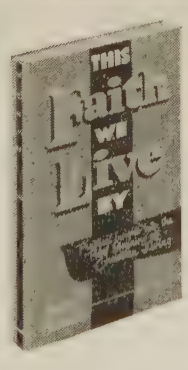

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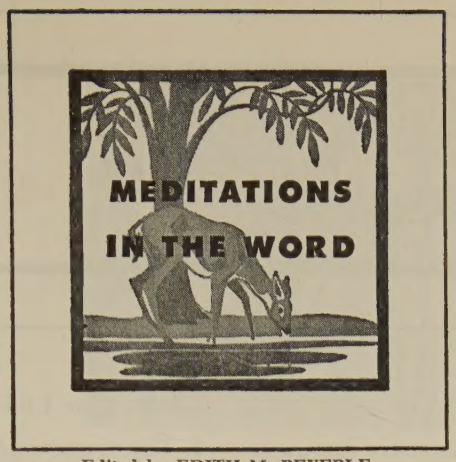


Edited by EDITH M. BEYERLE

Sunday

PHILIPPIANS 2:1-11 (verse 6 ASV).

We must learn to give up not only our wrongs but even our rights. It is little that we should turn from sin; if we are to follow Christ and His consecration, we must turn from the things that are not sinful and learn the greatest lesson of self-renunciation, even in rightful things. . . . There are many things which are not wrong for you to keep and hold as your own, but in keeping them He would lose and you would lose much more.—A. B. SIMPSON.

Monday

2 TIMOTHY 2:1-13 (verse 3).

. . . those believers who are not fully purified, though they are soldiers yet they have in them the love of ease, the love of self, a proneness of character and disposition, a lack of watchfulness, a lack of understanding, a lack of prompt and swift obedience; and this lack of the baptism of the Holy Spirit is constantly being manifested by them in unconscious ways. They are sluggish in prayer, in testimony, in liberality, in obedience.—GEORGE WATSON.

Tuesday

DEUTERONOMY 33:20-29 (verse 25).

A certain person who had experienced an accident which incapacitated her temporarily asked her physician how long she should have to lie there. "Just one day at a time," replied the wise physician.

One day at a time new lessons to learn:
The hand sorely wounded the pages will turn,
He'll show us rich treasure, much more than we ask,
We'll break into song in the midst of the task.—SELECTED.

Wednesday

HEBREWS 11:8-19 (verse 19b).

Abraham gave up his Isaac and received him back with a new touch of love—as God's Isaac now. We shall find that most of the lives that count much for God had somewhere in them a great renunciation, where the dearest idol was laid upon Moriah's altar, and from that hour there was new fruit and new power.—A. B. SIMPSON.

Thursday

JOHN 21:15-25 (verse 15a).

To have the kind of a vision of Christ He wants men to have of Him means that all other loves must be subordinated, and the first, highest and holiest affection of the heart must be Jesus Christ. In the grip of such affection and devotion the soul cries out with Paul, "The love of Christ constraineth (me)." The love of Christ displaces all other loves and becomes supreme.—H. L. MATTESON.

Friday

1 SAMUEL 23:6-18 (verse 16b).

The coming of Jonathan to encourage David at this crucial time in his life must have been as refreshing as the coming of Titus to Paul centuries later. This is a sorrowful old world at best, and the strengtheners of "hands which hang down" and knees that are weak are all too few. God means that all of His children shall be this Jonathan type of Christians and friends. Jesus never failed to speak a word of deserved encouragement and to steady the fainting heart with His "Fear not." —PAMEH.

Saturday

ACTS 28:1-10 (verse 5).

God's chosen instruments are immortal till their work is done. No matter how forlorn may seem their outlook, how small the probabilities in their favor, how divergent from the goal may seem the road He leads them, He watches them. . . . All things serve that will. . . . So ever His children are secure as long as He has work for them; and His mighty plan strides on to its accomplishment over all the barriers that man can raise.—ALEXANDER MACLAREN.

Sunday

1 CORINTHIANS 15:51-57 (verse 53).

As the harvest is much greater than the little seed that died, or as that splendid tree with its luxuriant foliage, its rich bloom and its abundant fruit is immeasurably more than the little dry seed from which it sprang, so shall our resurrection body surpass the earthly form that was laid down in corruption, dishonor and weakness. It shall come forth in all the glory of His resurrection, and share all His mental endowments and His perfect physical powers. —A. B. SIMPSON.

Monday

PSALM 8 (verse 9).

Legend has it that Indian mothers name their babies after the first object catching their attention after the birth of the child. Thus we have names such as "Gray Eagle," "White Cloud" or "Dew in the Grass." Not so with the name of our God. How excellent is Thy name, O Lord; Thou art God of all grace, Shepherd of souls, our Creator, King, my Rock, my Fortress, my Deliverer, my High Tower, my Strength. —SELECTED.

Tuesday

JEREMIAH 1:1-10 (verse 6).

Men who can do such work as the Jeremiahs, Pauls, Luthers and Cromwells can do are never forward to begin it. Self-confidence is not the temper which God uses for His instruments. He works with bruised reeds, and breathes His strength into them. It is when a man says "I am nothing" that he is fit for God to employ. "When I am weak, then am I strong."—ALEXANDER MACLAREN.

Wednesday

MARK 1:35-45 (verse 35).

Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to His abode
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.
—ANONYMOUS.

Thursday

JOB 25 (verse 6).

Oh that I were free of that idol which they call *myself;* and that Christ were for *myself;* and *myself* a decourted cipher, and a denied and forsworn thing! But that proud thing, *myself,* will not play except it ride up side for side with Christ, or rather have place before Him. O *myself* (another devil as evil as the prince of devils), if thou couldst give Christ the way and take thine own room, which is to sit as low as nothing or corruption.—SAMUEL RUTHERFORD.

Friday

1 CORINTHIANS 9:13-27 (verse 24b).

In Greek mythology the Princess Atalanta lost the race to her opponent Hippomenes because he periodically dropped a golden apple and she was foolish enough to stoop and pick it up. The third apple proved to be the "charm" for him and he won the coveted prize, even the hand of the princess. Many another race has been lost, even to Christians, because of the lure of the "golden apples" strewn along life's pathway by our great opponent Satan. But the yielding to the glitter of gold only proves the undoing and eternal loss to those who stop and stoop to pick it up. —PAMEH.

Saturday

PSALM 37:23-34 (verse 23).

A good man is one whose steps are ordered by the Lord. Having come to the conclusion that there is none good but God, he has sought such an alliance with God as secures to him the benefit of the divine goodness. A good man is one in whom you can behold the goodness of the Lord. To the world's apprehension a good man is one who is able to order his steps aright, able of himself to know and pursue the best path. This is a fundamental error, and religion can only begin with its overthrow.—GEORGE BOWEN.

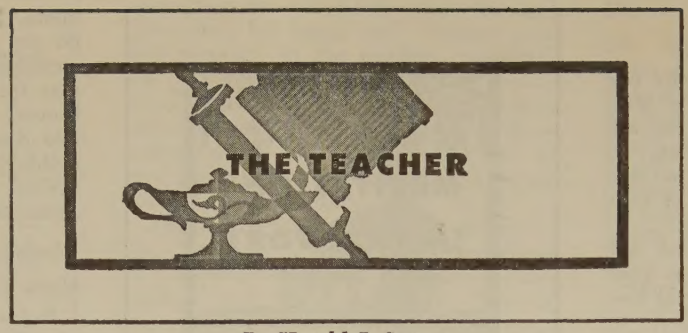
A gift subscription to THE ALLIANCE WITNESS *could mean more money for missions. Why not send one today?*

March 26, 1961

LESSON TEXT—
John 19:17-24, 28-30

GOLDEN TEXT—
John 10:11

DEVOTIONAL READING—
Psalm 22:1-8, 19



April 2, 1961

LESSON TEXT—
John 20:11-22

GOLDEN TEXT—
John 20:21

DEVOTIONAL READING—
1 Corinthinans 15:14-22

By Harold J. Sutton

Jesus Gives His Life

Once again we approach the scenes and characters that move across the pages of redemptive sacrifice. Let the approach be with the sacred awe demanded by the circumstances.

I. CHRIST'S DEATH WAS VOLUNTARY (John 19:15-17).

Pilate delivered; they took; Jesus went forth. Political expediency tipped the scales and by a skillful maneuver Pilate strengthened his position. So he thought! O Man of Sorrows! Thou still art sacrificed on the altars of expediency. "The chief priests answered . . ." (v. 15). Here were the behind-the-scene manipulators. Pilate was an agent and the people were a front.

"He bearing his cross went forth" (v. 17). Political expediency? Yes! Religious envy? Yes! But more: the voluntary surrender of the Saviour's life for the redemption of the world. Envy plotted His death; love permitted the plot. Expediency decided His fate; love allowed the decision. Hatred nailed Him to the cross; love kept Him there. The wrath of man was made to praise God, and the greatest exhibition of human sin became the supreme revelation of divine love.

II. CHRIST'S DEATH WAS VICARIOUS (John 19:18-22).

(1) *The position of Christ.* "In the midst" (v. 18). This proclaimed Him as the worst of the three. The deeper meaning is that Christ was identifying Himself with the lost. He took our place and became what we were. Isaiah 53 expresses it: our griefs, our sorrows, our transgressions, our iniquities, our peace, the iniquity of us all. Living, Christ kept the Law and thus came to the place of death free from the claims of that Law. Dying, He made available to us who had broken the Law the merits of that death which was not for Himself, and which merit He did not need. (2) *The proclamation of Pilate.* In the superscription of Christ Pilate saw a chance to humiliate the Jews. "Jesus of Nazareth the King of the Jews" was in Hebrew, the language of the captive people; in Greek, the tongue of the masses, and in Latin, the speech of the government. King He was—and is. Out of the nation that had failed God raised up a King and Redeemer to be the Saviour of the world.

III. CHRIST'S DEATH WAS VICTORIOUS (John 19:28-30).

(1) Jesus said, *"It is finished."* The Lord of life was dying. Forsaken by God and man, the billows of divine wrath lashed Him with all the pent-up fury of four thousand years. Darkness sabled the sun. The King was hissed. His crown was of thorns. The altar was a cross and He was the sacrifice. Finished, the fulfillment of prophecy! Finished, the consummation of His suffering! Finished, the performance of the divine will! Finished, the provision of redemptive sacrifice! (2) "Jesus knowing . . . *gave up the ghost* [yielded His spirit]." Atoning death having been accomplished, the Saviour was ready for the final phase, physical death. The pulse stopped, the eyes closed, the limbs relaxed. Retreading the way of man's defeat, the Redeemer spanned the gulf between sinful man and a holy God, poured sacrificial blood upon the mercy seat, sheathed the sword of justice and presented the soul of the repentant thief as the proof and fruit of His redemptive work.

"His blood atoned for all our race,
And sprinkles now the throne of grace."

Christ, Our Living Lord

I. RESURRECTION—PERSONAL (John 20:11-18).

Simon and John had left the empty tomb, not knowing what to make of the strange turn of events. Mary remained at the sepulcher, but through her tears she saw the angels. She is a shining example of that patient, passionate persistence that receives the revelation of things to come.

(1) *A devoted disciple* (vv. 11-15). Here is a devotion that waits for the turning of the tide. Mary saw the angels. But more, she "saw Jesus" (v. 14). Peter and John went home (v. 10). But to Mary there came darkness, dawn, the angels—and now the Lord. (2) *A worshiping woman* (vv. 16, 17a). The tone-of-love address of "Mary" brought the worshiping response of "Master." The supposed "gardener" (v. 15) was not the gardener long. The measure of devotion is the measure of worship. We never really worship until we truly love. "Master" indicates that proper worship always recognizes the Lordship of Christ. Worship is measured by devotion and devotion is determined by obedience. (3) *A missionary messenger* (vv. 17, 18). It is the "go . . . and say" of divine requirement. The disciple has something to know (Christ is risen), Someone to love (Christ Himself), and something to do (proclaim to others Him whom he knows and loves). Verse 18 tells how Mary delivered the message and preached the first postresurrection sermon.

II. RESURRECTION—COLLECTIVE (John 20:19-22).

On the first Lord's day evening Jesus was "in the midst" and breathed a benediction of peace. There is (1) *resurrection* (v. 19). Jesus came and stood and said. Christ the enfleshed God was alive. Anything is possible now. Resurrection reality was established and death had been conquered. (2) *Revelation.* "He shewed . . . they saw" (v. 20). Our Lord's risen life carried with it the sameness of His human identity. But it was a sameness plus—and the plus was a spiritual quality with powers of self-impartation. Having given Himself *for* men, He offers His risen life *to* men. What happened (Christ's resurrection) was prerequisite to what may happen (the impartation of resurrection life). (3) *Recommission.* "As . . . even so" (v. 21). He, the sent One, finds fulfillment in those He sends. The commission follows the second benediction of "peace." "Peace": here is the high-level word for those moral and spiritual supplies so necessary to the accomplishment of the divine purpose. It is sustenance for the journey. Enjoyment, yes; but equipment too. (4) *Restoration and renewal.* "He breathed on them . . . the Holy Ghost" (v. 22). As to the reception of the Spirit: the question is not whether one has all of Him, but rather does He have all of us? Again, one may have the Spirit in the office (or measure) in which he is prepared to receive the Spirit and yet not have the Spirit in the office (or measure) in which he may further be prepared to possess (or be possessed by) the Spirit. John 14:17 indicates two levels: "dwelleth with you" and a "shall be in you." All possess or have the Spirit in the measure of their powers to so possess. Notice: to the child the Spirit ministers in *preservation* (providential care); to the youth in *prevenience* (preventing grace); to the sinner in *persuasion* (conviction), and to the saved in *pardon* and *peace* (the witness of the Spirit). The Spirit-filled have the Spirit in *purity and power* (the fullness of the Spirit).

THE ARGENTINE CHURCH'S MISSION FIELD

(Continued from page 12)

rofession of faith and others showed nterest. Then we had to find a hall or meetings. There was a nice place n the border line avenue on the Brazilian side, but as it belonged to he government and the negotiations ve had started were delayed so long, ve decided to look for another place.

In the center of Rivera there was suitable hall, modern and ideal for neetings, but its rent was far too high -too high for us even to think about t. In spite of that, the Lord made us feel that it was the place for the church. We prayed and then acted n faith. After several interviews vith the owners they reduced the ent considerably, but even then we could not afford it. Again our faith vas tested and we decided to trust Him. We signed the contract and the all was opened the fourth of June. How the Lord has supplied everyhing moves our souls to continual praise and thankfulness.

The meeting hall is located only fifty yards from the principal avenue n the commercial and residential center of Rivera. It is the best-situated evangelical temple and the one having the greatest capacity in the city. Simultaneously with the opening of the hall we began a daily five-minute radio program over *Radio Internacional de Rivera.*

The regular schedule of services in the hall includes five meetings a week: Sunday school, Bible study, prayer meeting, evangelistic meeting and young people's meeting. During the spring and summer we held five evangelistic campaigns. Three were in the tent in different districts of the city and two were at the hall. There have been many professions of faith and many converts are faithful to the meetings and are growing in the Lord.

The opening of this new battle front was a step of faith. Its continuation has been a miracle of God. Its firm establishment will result from your prayers. Pray for the new believers, that they may break with all the sinful habits of their past. Pray also for us, so that we shall "preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." ◆ ◆ ◆

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directed by

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with a missionary challenge by

REV. HARRY T. HARDWICK

President, St. Paul Bible College

You are invited to attend . . .

March 18—*Milwaukee, Wisc.,* 7:30 P. M., Garfield Avenue Baptist Church, 210 W. Garfield (sponsored by Milwaukee Area YFC).

March 19—*Chicago, Ill.,* 11 A. M., Northwest Alliance Church, 5300 W. Oakdale Ave.
Elmhurst, Ill., 7 P. M., Grace Bible Church, Berkley and Eggleston.

March 20—*Anderson, Ind.,* 7:30 P. M., Central Alliance Church, 1529 W. 9th St.

March 21—*Lexington, Ky.,* 7:30 P. M., Walnut St. Alliance Church, 530 Walnut St.

March 22—*Louisville, Ky.,* 7:30 P. M., C. & M. A. Church, 21st and Oak Sts.

March 23—*Dayton, Ohio,* 7 P. M., Grace Gospel Church, 27 N. Gettysburg Ave.

March 24—*Lima, Ohio,* 7:30 P. M., C. & M. A. Church, 529 S. Elizabeth St.

March 25—*Mansfield, Ohio,* 7:30 P. M., John Simpson Auditorium, 4th St. (sponsored by Mansfield YFC).

March 26—*Orrville, Ohio,* 10:30 A. M., C. & M. A. Church, Walnut and Chestnut Sts.
Akron, Ohio, 2:45 P. M., Garfield High School, Brown St. and Firestone Blvd. (sponsored by Alliance churches in Akron).
Cleveland, Ohio, 7:30 P. M., Euclid Alliance Church, 18950 Euclid Ave.

March 27—*Ellwood City, Pa.,* 7:30 P. M., The Alliance Church, Jefferson and Foch.

March 28—*Franklin, Pa.,* 7:45 P. M., C. & M. A. Church, 12th and Otter Sts. (sponsored by Oil City and Franklin C. & M. A. churches).

March 29—*New Brighton, Pa.,* 7:30 P. M., Marion Hill C. & M. A. Church, Rochester Rd.

March 30—*Morgantown, W. Va.,* 7:30 P. M., Community House, 160 Fayette St. (sponsored by C. & M. A. Church).

March 31—*Pittsburgh, Pa.,* 8 P. M., C. & M. A. Church, 709 Union Ave.

April 1—*Fremont, Ohio,* 7:30 P. M., C. & M. A. Church, 6th and Mulberry Sts.

April 2—*Monroe, Mich.,* 10:40 A. M., C. & M. A. Church, 317 E. Front St.
Wyandotte, Mich., 3 P. M., C. & M. A. Church, Eureka and 19th Sts.
Pontiac, Mich., 7 P. M., The Alliance Church, 220 N. Cass Lake Rd.

April 3—*Toledo, Ohio,* 7:30 P. M., Toledo Gospel Tabernacle, 22nd and Monroe.

April 4—*Saginaw, Mich.,* 7:30 P. M., Immanuel Baptist Church, 1734 N. Mason (sponsored by C. & M. A. Church).

April 5—*Rockford, Ill.,* 7:45 P. M., First Evangelical Free Church, 4th Ave. and 6th St.

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NOT until a piece of literature has been placed in the hands of a reader can it become effective, and the message must then reach his heart. All the labor of writing, translating and printing has this as its sole objective.

Into what a variety of social conditions does Christian literature penetrate with its words of hope, love, deliverance from sin and assurance of life in the Saviour!

- A member of a royal household in a southeast Asian country recently received with "enthusiasm and appreciation" a gift of Christian literature. A Christian nurse who had had opportunity to become acquainted with this gracious lady delivered the gift on behalf of the Alliance missionary staff. It consisted of a Bible, a hymnal, the story of Daniel and several Scripture calendars.

- Students traveling on a river steamer gathered around a colporteur with his display of books. Jokingly one of them had held up a book for inspection, and that had attracted the others. But soon they were listening attentively as the colporteur told what the books were about and urged them to buy some. Each student bought a different book which they agreed to exchange among themselves later so that they could read them all. When they left the boat they carried with them the abiding testimony of the printed page.

- Fishermen in a little village of about forty houses gathered for a service with missionaries and an evangelistic band. Nets spread for drying and for repair brought to mind scenes by Galilee when Jesus preached to men who became His disciples. As soon as books were offered for sale the villagers, as excited as children, eagerly waited their turn to buy. It was one more instance of Christian literature having reached the hands of readers.

But the literature program has not ended with the delivery of a booklet, a Gospel portion or a tract. *The reader's understanding of the message depends upon how faithful we are in praying for him.* His religious background argues against every word he reads and strange prejudices blur the meaning. Yet he knows the deep longing of his soul has not been satisfied. If the page he is holding before his eyes is to point him to the Saviour there must be a prevailing in prayer at every step in its preparation and especially for the reader, that the Word will grip his heart.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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